

Islamic Religious System of Education, Schism And the Quest For Impact on Potiskum Emirate's Society In The 21st Century

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Citation: Kabir Mohammed PhD, Fhsn, Fnss; Usman Mu'azu Alhassan PhD; Binta Muhammad Yarinchi. (2026). Islamic Religious System of Education, Schism And the Quest For Impact on Potiskum Emirate's Society In The 21 st Century. UKR Journal of Arts, Humanities and Social Sciences (UKRJAHSS), Volume 2(1), 18-26.	<p><i>This scholarly work "Islamic Religious System of Education Schism and the Quest for Impact on Potiskum Emirate's Society In the 21st Century" has been established purely for the critical examination, assessment and Historical reconstruction of some major developments associated with the studied subject matter. In any case, it is imperative to note that Philosophy of History States that "History is everything and there is everything in it. It is also believable to state that Every Person Has A History And The More And The Better We Understand All These Histories, The Better We Shall All Be" (P.J.Shea, 2002). In the course conducting the study a multitude number of some relevant sources oral, published and unpublished were used for the attainment of a proper historical reconstruction and a balanced study. However of great concern, relevance and importance associated with the study herein is the exploration and discovery of the genesis responsible for the evolution of the concept of "Tsangaya" which implies Faculty of Islamic learning and teaching aspects. This was the orthodox system of Islamic learning found in operation over the centuries under "Tijjaniyya and Qadiriyyah sects" The study also explored that there was a result the emergence, rise and influence of some notable Islamic scholars consequent upon which many schools were established by Shiate and Izala sects respectively. The study justifies that the enormous contributionsof the aforementioned sects are not only historic but commendable particularly in the re-awakening of intellectual activities, propagation of faith, purification of peoples minds for the attainment of a sound morality and uprightness. The study has at the tail end highlighted the obstacles confronting this brand of education among others include; intellectual contradiction, conflicts of interests among the intelligentsia on ideological ground which is partly responsible for the birth religious schism, gender inequality, purdah, inadequate knowledge of human resource management, failure to rise against the expected gestures, moral and financial development-crises are as well inclusive by and large.</i></p> <p>Keywords: Islamic, Religious, Education, Schism, Impact, Potiskum, Emirate, 21st Century,</p>

General Introduction of the Studied Subject Matter:

In any case, it is not out of place but equally important to point out that this study has been sub-divided into five inter-related segments, section one; highlights the general background of the study, section two; surveys the geography of Potiskum Emirate and its History in a brief form, Thirdly, the study offers an account of the historical evolution, growth and development of Islamic System of education in Potiskum Emirate; 1989 -1999 A.D.

Fourthly, the study; assesses the Islamic educational Development Crises and Impact on the Emirate's society, teaching and learning aspects, 1999 – 2015. A.D. and the last but not the least of the segments is the general conclusion of the study and the bibliographical information which contains a list of relevant sources interacted with in the course of conducting the study.

Furthermore, it is in the interest of the study in the first place to examine the historical origin, growth and development of the studied subject matter, as well as the first generation of students and Islamic schools established and dedicated purely for Islamic Religious Education in Potiskum Emirate during the period under review.

Statement of the Research Problems

This study examines the concept of concept of schism and the quest for impact Islamic Religious System of Education, schism and the quest for impact on Potiskum Emirate's society, in the 21st Century. Part of the major findings explored include the following:

- ✓ Failure of the first generation of Muslim community members of the Emirate review study, to rise to the task of propagation (*Da'awah*) and as well as to ensure the, establishment of comprehensive Islamic centres and others.
- ✓ Strong oppositions/ideological conflicts of Islamic sects e.g. *Tijjaniyyah, Qadriyyah, Izala Movement and Shi'ate movement* (their inability to mutually understand each other).
- ✓ Islamic Educational Development Crises/obstacles that militated against this brand of education under review, among others; include; low level of enrolment, gender in-equality, severe punishment, scarcity of resources and fund to sponsor the major educationally required resources of teaching and learning aspects in the Emirate.

Aim and Objectives of The Study

The following are the major objectives of the studied subject matter: to: -

- ✓ Examine the Historical Evolution of the subject matter.
- ✓ Explore the first generation of Islamic schools established as well as their students in the Emirate.
- ✓ Assess the role and impact of Islamic Religious Education on the Emirate, populace and environs.
- ✓ Identify the major educational development crises confronted by this brand of education in the area under review.
- ✓ And to highlight a way forward for the academic betterment and progress of the populace of the Emirate and its environs to a large extent.

Significance of the Study

The major findings of the study will greatly contribute to the development of Historical scholarship and Historiography by and large. The study will further draw into light the role played by this brand of education in the transformation of people's life style e.g. irreligious to

religious and other related aspects found in operation consequent upon the spread of Islamic education and its teaching in the Emirate's area of Potiskum.

Scope and Limitation of The Study

The scope of this study conducted purely centres on the "*Islamic Religious Education, Schism and the Quest for Impact on Potiskum Emirate's Society in the 21st Century*". This simply means to state that the study centres on the 21st Century events associated with the subject matter of study.

Research Methodology

The methodology appropriately applied into use in conducting the study includes; Oral Interview, Primary and Secondary source materials.

- ✓ Primary source materials: This include: Oral interviews, unpublished scholarly works, diary and lectures delivered.
- ✓ Secondary source materials: This contains published materials such as books, journals, autobiography, library and others. All of the above sources were used for Historical data collection and reconstruction.

Literature Review

This is a concrete foundation upon which a scholarly research work is properly located. However, it is worthy to note that a series of inter-related sources were used in conducting the study¹ both published and unpublished were accordingly reviewed for a proper reconstruction and attainment of a balanced study.

In view of the above, it is interesting to state that to the best of my knowledge none of these reviewed works has direct bearing to my subject matter of study².

One of the reviewed works as far as relevance to education and religion are concerned is the work of Sonia, F. Graham (1966) titled; *Government And Mission Education in Northern Nigeria 1990 – 1919 A.D.*³ This offers a detailed account of the role and impact of education, religion and politics during the formative years of colonialism 1910 -1918 A.D. in Northern Nigeria, others include, development of Western Education and establishment of schools.⁴

The work of (Alexander, 2015) *Interactions Between Northern Nigeria and Arabs World in the Twentieth Century*.⁵ This shows how Muslim scholars were granred scholarship in *Al-Azhar* University of Cairo and how students were motivated into *Sufism* (Islamic Religious Sect), and the study has to a large extent⁶ highlighted how *Izalamovement* emerged and attained its fundamental goals (Ibrahim, 2015) in his work titled *An Introduction*

*To Islamic Movement And Methods / of Thought In Nigeria.*⁷ This assess the differences of Islamic sect and the motives behind their introduction into the Nigerian area as well as the role and impact of Islamic Religious education.⁸ The last but not the least of the reviewed sources out of several of them is the work of (Ramzi, 2020), titled. *The Izala Movement In Nigeria*. This brings into light how *Izalasect* has become the major architecture of Islamic Sects' conflict in Northern Nigeria's area.⁴ the sole aim of the study is to serve as the path-finder of the other researches to be subsequently carried out and provide a clue in respect of the Historical origin, development and role of religious groups and figures in the establishment of Islamic centres of learning (*Islamiyya Schools*) by and large.¹⁰

Endnotes

- 1- F. G. Sonia (1966) *Government And Mission Education In Northern Nigeria*. 1990-1919 A.D. Pp. 20-40.
- 2- B.R. Amaria (2020) *The Izala Movement In Nigeria, Genesis, Fragmentation And Revivalism*(Germany Press) Pp. 120 – 140.
- 3- H. L. Hassan (2015) *An Introduction To Islamic Movement And Mode of Thought In Nigeria* (Northern Western Universities Press, Illinois, USA,) ,Pp. 1 -30.
- 4- Ibid. Pp. 30 – 50
- 5- Ibid. Pp. 120 – 140
- 6- Ibid. Pp. 142-145
- 7- Ibid. Pp. 145-147
- 8- J. Alexander (2015) *Interactions Between Northern Nigeria And The Arabs World In The, 20th Century* (September London) Pp. 20 -30
- 9- Op.cit. *An Introduction to Islamic*..... Pp. 147-155

Geographical and Historical Survey of Potiskum Emirate:

However, it is pertinent to note that geographical surveys conducted have demonstrated that Potiskum Emirate is the largest Emirate and town in the whole of Yobe state. Potiskum has a population of about 200,000 people.¹ The town located at latitude 11,7119 (11⁰ 24¹ 42 – 84⁴ N) and longitude 475m. The geographical nature of the area is quite favourable for human habitation.² The land area is productive for agricultural activities which is the major occupation of the people of the Emirate under review.³ Economically, studies conducted have shown that people from different parts of the country used to come for the purchase of cattles, sheeps and grains/foodstuffs in general. As far as traditional political institutions are concerned Potiskum currently has two Emirate councils with two separate Emirs namely; the Emir of Fika; Alhaji Muhammadu Ibn-Abali Muhammad Idrissa and Mai Potiskum Alhaji Umaru Bubaran Ibn Wuriwa Baiwa.⁵

Furthermore, in view of the brief historical survey conducted on Potiskum Emirate, past studies conducted has demonstrated that Potiskum is an abode to the most organized traditional and community administration known as Fika⁶Emirate, Historically known as Fika Emirate with Headquarter in Potiskum which was the brain child of the British colonialists who harnessed the indigenous tribes in the area namely; Kare-kare, Ngizimi, Bolawa, Fulani and Hausas as ethnic compositions of the Emirate and there are⁷ also Igbos and Yoruba speaking peoples settling in the Emirate as migrant communities on commercial ground.⁸Potiskum has been a thriving trade hegemony in Yobe state because of its strategic position as a centre of commercial, learning, spiritual and cultural revival.⁹ People from neighboring Borno, Jigawa, Kano, Bauchi and Gombe and several of them from Niger Republic, Chad, Cameroon, Benin and Central African Republic have stakes in the biggest market in Sub-Saharan Africa, which is situated in Potiskum.¹⁰

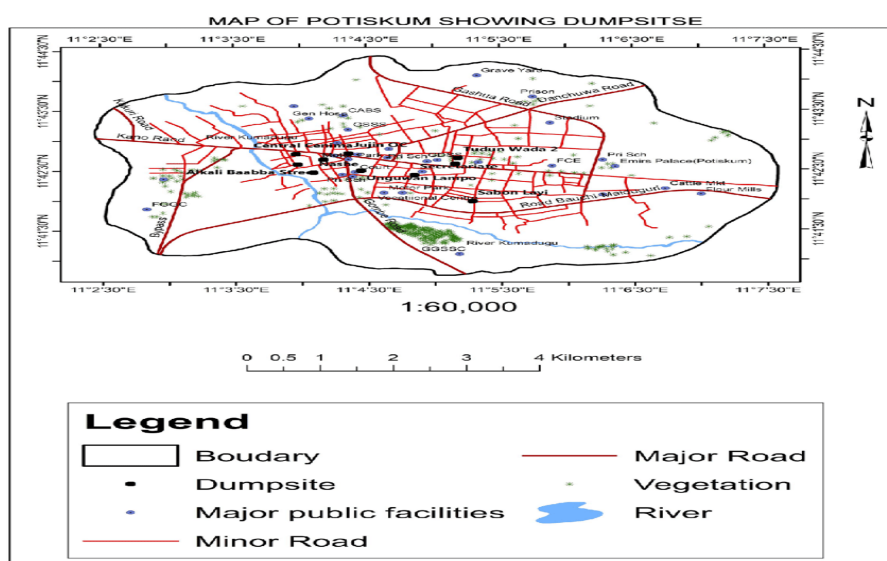


Figure I: A Map of Potiskum Emirate
Source: Ministry of Land And Survey Yobe State, Nigeria.

Endnotes

1-M. Idriss (2018) “A Study of School For Higher Islamic Studies In Yobe State 1989-2015” (B. A. Dissertation in History, Yobe State University, Damaturu,) Pp.1-20

2- Ibid. Pp. 22-23

3- Ibid. Pp., 22-25

4- K. Mohammed S. Bawale and Y.A Jarma (2023) “Female Education In Contemporary North East, With A Special Reference to Yobe, Borno and Adamawa States; Nigeria: Impediments And Prospects” (Unpublished Seminar Paper Presented) P. 10.

5- Ibid. Pp. 10 – 12

6- Ibid. Pp. 10 -15

7- Informant; Alhaji Aminu Danladi Sadiq, Interviewed on 20th December, 2022, Place; His Residence, Profession; Civil Servant. Date of Birth of the Informant, 12th February, 1970.

8- Ibid. interviewed as highlighted above

9- Ibid. interviewed as highlighted above

10- Informant; Hajiya Amina AmadunGombi, Interviewed on 3th December, 2021, Place; His Residence (Potiskum), Profession; Business, Date of Birth; 30th March, 1962.

The Historical Evolution of Islamic Schools in Potiskum Emirate

However, in any event for a proper comprehension of our subject matter of study entitled above it would not be out of place to highlight the meaning of the concept of “Education” itself in general.¹Indabawa views the concept of education per excellence which in the development process means.

“Education is the aggregate of all the procedures by which a child or young adult develops the abilities, aptitudes and other forms of behavior which are of positive values to the society in which he lives. It is a process of transmitting culture in terms of continuity and growth for disseminating knowledge, either to ensure social control or to guarantee rational direction of the society or both”².

In view of the above, it could therefore be safe to conclude that the validity, relevance and impact of whatever form of knowledge or education to human existence and society cannot be left unstudied or overemphasized by and large.

Furthermore, past studies conducted have demonstrated that education is an essential instrument for the development of human society. The development of any nation depends upon the quality and level of its education.

In other words, means that the nature of education available to any society is what makes a community more progressive. At the centre of Islamic Education which is the overriding concern of the study herein is the Holy ***Qur’an*** which is also compulsory for any Muslim to learn it by heart³ if not completely at least a considerable portion of it. Islamic centres of learning in Northern Nigeria have been viewed by various parents as a significant religious component for their children’s Islamic intellectual growth. Often the children are scheduled between western –type schools in the morning and ***Islamiyya*** system of education in the afternoon⁴. However, it has been basically and fundamentally believed that it is against this backdrop Islamic centres of learning (***Islamiyya***-schools) were established with the sole aim of imparting knowledge, making recitation and memorization of ***Qur’an*** easy and possible for the formation of enlightened Muslim communities in accordance with the teaching of the Prophet Muhammad (PBUH).⁵

Studies have further pointed out that a comprehensive and typical ***Islamiyya*** school is normally being established attached to the Mosque (***Masjid***) aimed at serving two dual purposes i.e. worship and learning respectively. Majority of the schools are found in verandah of porch of the Islamic teacher, under trees, compounds and cities. The case of examination prior to an entrance into ***Islamiyyah***, which an aspiring students must take prior to enrollment into a given level of educational system is not applicable to typical and most traditional ***Islamiyya*** system of schooling compared to contemporary ***Islamiyyah*** system of education founded under ***Izala*** movement in Northern Nigeria and Nigeria as a whole by a grounded Islamic scholar in The Person of Late Sheik Abubakar Mahmud Gumi 1922 – 1992 A.D. But of relevance, studies have highlighted that aptitude test is applicable usually for placement into the appropriate arm needed within the educational circle in operation.⁶

The Inception, Growth And Development of the Concepts of ‘Tsangaya And Islamiyya’

Previous studies conducted have pointed out that the concept of “***Islamiyyah*** means an oldest form of Islamic faculty of knowledge/teaching-learning aspects, which involves the gatherings of teachers and students in a particular portion of learning”. Studies have further demonstrated that ***Islamiyyah*** system of learning historically, has a long history of existence. Its origin could be traced to the old existed⁷ ***Timbuktu*** of Mali Empire is scholastic culture. The word ***Islamiyya*** has been derived from the ‘***Samgaya***’ in ***Kanuri*** which implies educational centres, from the foregoing it would therefore be safe to justify that ***Tsangaya*** is the actual name of the subject matter under review herein and ‘***Tsangaya***’ as a

Hausa adulteration of a word. However, '*Tsangaya*' simply refers to as '*Makarantar Allo*' in Hausa language, which to a large extent means an Islamic school of learning where wooden slate is of great relevance and useful. However, it is still worthy to note that there are also other related names such as '*Makarantar Toka*' and '*Makarantar Qur'ani*'⁸ They all mean the same, ideologically equal by status, goals, objectives, mission, vision and philosophy and both established to facilitate teaching –learning process for the immediate growth and development of Islamic intellectualism and intelligentsia by and large. '*Makarantar Mahamadiyya*' simply means Islamic centre of learning *Qur'an* actions, deeds, and teaching of the Prophet Muhammad (PBUH), '*Makarantar Qur'an*' Institution where *Holy Quran* is taught fundamentally and '*MakarantarToka*' also means where *HolyQuran* is being studied and memorized mostly with the aid of using and burning sticks to provide light during the night time and in the day with sun light.⁹ From the foregoing, therefore it could be seen that '*Tsangaya*' simply means an institution where teaching and learning of the *Qur'an* and other Islamic science takes place. The nature, essence and extent to which the earliest '*Tsangaya*' system of Islamic learning was found in operation; was by nature purely and mostly day institutions children were attending the institutions from their homes, principally, morally and ideologically, being guided and taught accordingly.

Recent past studies interacted with have highlighted that '*Tsangaya*' being an oldest system of Islamic learning and teaching in this Emirate of Potiskum and Northern Nigeria by and large has confronted many challenges like its counterparts i.e. contemporary *Islamiyya* system of education developed under *Izala* movement in Potiskum Emirate and the North at large. Among the major obstacles that militate against the progress of this brand of education include; financial problems to cater the need of learning, failure of the parents, schools management and students to appropriately plan for the attainment of goals and as well as to rise to the task ahead of them. Non-governmental interventions lack of relevant and useful structures to support and facilitate teaching – learning aspects, incomplete knowledge of human resource management and its application into practice, unavailability of the conducive atmosphere of learning, severe punishment against the students by the most incompetent and aggressive teachers have both also generated more problems.¹⁰ Other major impediments against this system of education centered on inappropriate educational plans, policy and methodology to uplift its standard to the most desired level as well as default in payment of token amount as levy by some parents and the unwillingness not only to financially supports but to

conform to the rules and regulations of the schools have as well become problematic to the life as this brand of education.¹¹

The Role and Impact of *Izala* Islamic Sect on Islamic System of Education

This study strongly argues that a Historical study of the evolution of modern *Islamiyya* system of education always sound inconclusive without looking at the tremendous contributions of the Islamic sect in the fields of Islamic awareness campaign, mobilization, persuasion, enlightenment and financial supports/donations for the establishment of Islamic schools on massive scale from its inception to contemporary period.¹² Further to the above *Izala* as an Islamic sect and revolutionary movement, was founded by some Islamically minded group of people among others include; Late Sheikh Abubakar Mahmud Gumi, Late Sheik. Ismail Idris Jos and others with the sole aim of purification, reviving and propagating Islamic religious teachings and practices. In another related account, studies have discovered that it was the tremendous religious educational role and impact that led to the establishment of this comprehensive centre of Islamic education named; School of Higher Islamic Studies Potiskum in 1989 A.D. in Yobe State.

In view of the above, the study has explored that the establishment of the school stated above was consequent upon the concerted scholastic efforts of the sect and its major figures at national level prior to the emergence of Potiskum *Izala* chapter of equal significance and relevance. Studies have further shown that prior to the formation of *Izala* group and the above pointed institution there were only '*Tsangaya*' schools in operation for Islamic education in Potiskum Emirate. However, studies have demonstrated that amongst its pioneering students consequent upon its establishment in the late 1989 A.D. included; Abdullahi Usman, Abubakar Baba, Suleiman,¹³ Ibrahim Mohammed Auwal, Sabitu Abubakar, Salisu Mohammed Sani and numerous of them that could not be mentioned herein. In any case, it is interesting to note that the significant role played by *Izala* sect toward the development of this brand of education could as well be located in the fields of the spread of religious education, massive establishment of schools within Potiskum metropolis and beyond for the facilitation of teaching and learning under Islamic injunctions.

A Profile of the First Generation of Islamic Centres of Learning Established in Potiskum Metropolis.

Past studies conducted have demonstrated that consequent upon the appearance of contemporary system of '*Islamiyyah*' education in the Emirate the period under review has witnessed the establishment of many

Islamiyyah schools under *Izala* movement as a sect and majority of the products of such institutions have reached prominent positions today; e.g. grounded scholars, teachers, judges, professionals of different cadre, lawyers and so-forth. The early established *Islamiyyah* schools include; High Islam Potiskum, was established by the end of 1989,¹⁴

The Emergence, Rise and Influence of Islamic Intelligentsia; With A Special Reference To Potiskum Metropolis

However, sequel to the establishment of various schools for Islamic education apart from the examined old orthodox '*Tsangaya*' system of learning, the period further witnessed the attraction of highly recognized Islamic teachers and students into the Emirate from its nooks and corners and even beyond. In another related account, studies have drawn into light that most of the graduates of the first generation of schools set up and periodically commissioned in the Emirate are today the famous Islamic scholars of *Izala* sect, meanwhile, the teachers of the contemporarily established set of Islamiyyah schools¹⁵. From the foregoing, it could be quite convincing to reveal that the remarkable contributions of such famous Muslim scholars, philanthropists, agencies and students have equally played a significant role toward the progress of Islamic education, propagation, conversion into Islamic faith and laying a concrete foundation for the formation of Islamic community of great religious relevance and tolerance.

In a nutshell, the above section of the study has examined the historical evolution, growth, development and impact of Islamic system of education contemporarily being operated. The work has also assessed the emergence, rise, influence of Islamic intellectuals, role and impact of *Izala* sect on Islamic education in Potiskum Emirate as well as the contributions of some Muslim philanthropists, agencies and famous scholars to the development of Islamic schools in Potiskum Emirate historically under review herein.

Endnotes

1- K. Mohammed (2014) "The British Colonial Policies on Women Education And Impact In Katsina Emirate; Northern Nigeria: 1903 – 1960 A.D." (PhD Thesis, UBR, Sudan) Pp. 10-25.

2- Ibid Pp. 25 – 26

3- Ibid Pp. 30 -35

4- Ibid Pp. 36-40

5- M. A. Janga (2015) "A Study Of The Establishment

And Impact Of Islamiyyah School On Fika Emirate" (B.A. Dissertation, University of Maiduguri) Pp. 3-10.

6- Ibid Pp. 10-12

7- Ibid Pp. 12-13

8- Ibid Pp. 12-15

9- Opcit. Pp. 30 -40

10- A.U. (2010) "Islamic Education In African Countries. The Evolution of Non-Formal *Almuhajirun* Education In Northern Nigeria". A Paper Presented at the Workshop Of Islam in, Istanbul, Republic of Turkey, 14th – 18th June, 2016 Pp.2-10

11- Ibid Pp. 10 – 12

12- Ibid Pp. 25

13- H. H. Babajo, Jamilddin. (2017) "*The Challenges of Islamiyya Qur'anic Schools in Contemporary Societies; A Study of Kano State, Nigeria*". Asian Journal of Multi-Disciplinary studies Vol. 5, No. 6.243) Pp. 20-22.

14- Ibid Pp. 22-25

15- Ibid Pp. 26-30

Islamic Educational Development Crises And Impact On The Emirate's Society And Environs: 1999 – 2015 A.D.

However, recent past studies conducted including ours have rightly observed, justified and pointed out that there were some major obstacles that militated against Islamic system of Education found in operation amongst Islamic Religious sects of *Izala* and *Shi'ate* in particular during the period under consideration in Potiskum Emirate. However, it is against the above backdrop, some of the such past studies conducted thoroughly examined, selected and argued that despite the rapid growth and development of Islamic activities, witnessed Islam has also witnessed the fast growing number of famous Islamic scholars,¹ attraction and enrolment of students on massive scale amongst the followers of the aforementioned sects. On the other hand up till today there are some major challenges confronting Islamic schools of the studied sects as well as some negative developments associated with their teaching and learning processes, which this subject matter of study found unstudied, consequent upon which necessitated to highlight by drawing a profile of the first generation of *Izala* and *Shi'ate* Islamic schools established in Potiskum metropolis and their famous scholars of distinguished academic prestige. However, the essence of the above meant to have a properly documented and reconstructed History of Islamic schools system in contemporary Potiskum Emirate.² In a nutshell, the whole idea centred on the need to have a genuinely reconstructed

history in accordance with comprehensiveness and truthfulness with the sole aim of having a balanced study for subsequent and relevant researchers to be carried out.

In view of the major impediments that retarded the progress of Islamic system of learning and the early schools set up in Potiskum Emirate purely for intellectual activities and re-awakening. Studies conducted have pointed out that both *Izala* and *Shi'ate* schools. Students and teachers have been opposing each other strongly as early as their inception on Islamic religious–ideological ground. Moreso, their socio-cultural and religious values are unequal which also generated tensions, actions and reactions among their followers, which made them to be regarded as ideologically conflicting and antagonistic camps.

Furthermore, this study has explored that the problems of parents, students, wealthy class and prominent people to rise to the task ahead has as well seriously impeded the progress of this brand of education in the area. Majority of the parents have no willingness to pay the minimum and most acceptable amount of money as school fees monthly. The evolution of commercial and economic ideologies of hawking kolanut, groundnuts, tomatoes and so many commodities have both generated a low level of enrolment among girls, boys, widows and divorcees to a large extent.³The last but not the least of the problems confronted by Islamic education, among others include; governmental and non-governmental failure to financially, morally and materially support the studied subject matter. Other obstacles included; inadequate materials, blackboards, books of reading, lack of parental supports, as well as the deplorable economic conditions confronting the life of the orphans and vulnerable children in the other words, children and mothers that are part and parcel of Religious insurgencies (*Boko-Haram*)⁴ in particular and the case of purdah system of marriage. The next related development is the issue of the first generation of Islamic schools established by *Izalasect* in Potiskum metropolis among the most highly recognized school established include, school for Islamic Studies established in 1996, *Asasul-Islam*, 2023, (*JIBWIS*)⁵*Asasul* Islam for Secondary School Education was built in 2009, and King Abdul-Aziz School, Potiskum. The *Shia'ate*Islamic sect's schools include; *Fodiyyah Nursery, Primary and Secondary School*, Potiskum established 2001, FodiyyahIslamiyyaPostiskum established in 1992, Almustapha International Secondary School Potiskum established in 2013,*Sayyada Zahra* Nursery, Primary and secondary schools established in 2008, to mention but a few among of the numerous found in existence. Furthermore, the renowned scholars of *Izalasect* include; Malam Bala Afuwa, Malam Ismail Mohammed, Malam

Ibrahim Lawan, Malam Khamisu Nuhu, Malam Sani Mohammed and Malam Lawan Galo

The Impact of Islamic Religious Education on The Emirate's Society and Its Populace

Relevant and recent past studies conducted have stressed that the positive developments generated for quite a long in any given human society by Islamic education cannot be overemphasized. Among the major developments witnessed include; complete change in outlook of the Islamic learned individuals and society concerned, absolute change in human behavior from un-Islamic to Islamic system of life, change in morality, revolutionized political economic positions, eradication of social vices, e.g. alcoholism, gambling, acceptance and practice of Islamic religious, cultural norms and values.⁸ However, at the tail end, the study discovered that it was consequent upon the introduction and practice of Islamic educational system of life that made the spread and conversion into Islamic religion possible and widely, it is also worthy to note that in the context of social interactions, sociability, diplomacy⁹ and friendliness, Islamic Education has remarkably played a significant role in making them very possible between Muslim and non-Muslims societies.¹⁰

Conclusively, this segment of the study has examined and assessed the major positive and negative developments associated with Islamic religious system of schooling in the Emirate with a special reference drawn from *Izala* and *Shia'te* sects under Islamic umbrella and religious point of views as well as ideological differences of the two respective sects, which was responsible for antagonism, strong opposition and misunderstanding of doctrines. Furthermore, the work has highlighted the names of the first generation of schools established and famous scholars of the two respective sects. The last part of the section has explained beyond the surface the positive impact which the study claimed to have on Emirate's society and human's existence at large.

Endnotes

- 1- K. Muhammed (2014) "The British Colonial Policies On Women Education And Impact In Katsina Emirate: Northern Nigeria; 1903 – 1960 A.D."(PhD Thesis, UBR, Sudan) Pp. 10 -12.
- 2- Informant Mallam Aminu Danladi Sadiq, Interviewed On 5th February, 2023, Place, Potiskum, Date of Birth; 20th March, 1983, Profession: Islamic school teacher.
- 3- Opcit. "The British Colonial Policies..... Pp. 30 – 35.
- 4- Ibid. Pp. 50 – 60.
- 5- Informant; Mallam Kabiru Muhammad, Interviewed: On 13th February, 2023, Place; Islamic Staff Room, Date;

of Birth; 12th April, 1976, profession: Teaching.

6- Informant: Brother Ibrahim Sabo, Interviewed: On 14th February, 2023, Place: Potiskum. Date of Birth: 10th April, 1980, Profession, Shi'ate journalist.

7-Informant: Brother Ibrahim Sabo
.....

8- K. Mohammed (2004) "The British Colonial
..... Pp. 20 – 22.

9- K. M. Gundawa (2005) "The Education Policy Under Colonial Government In Northern Nigeria (PGDE, Dissertation) Pp. 55-60

10- S. Abubakar (1982) "Birnin Shehu, The City Of Sokoto; A Social and Economic History Circa 1809 – 1903 A.D." (PhD Thesis A.B.U Zaria) Pp. 80 -85.

General Conclusion Of The Studied Subject Matter

In conclusion, this studied subject matter titled "*Islamic Religious System Of Education, Schism And the Quest for Impact on Potiskum Emirate's Society in the 21st Century*" has been established and reconstructed accordingly. In the first place, the general introduction of the Study served as a prelude for a proper understanding of the major problems confronted in the course of historical data collection and interaction with a variety of sources, the types of source materials used in the process of documentation and historical reconstruction into reality for the attainment of a balanced study. Further to the above, the aim, objectives and significance of the area of knowledge were also brought into light.

Secondly, the geographical and historical survey of Potiskum Emirate has surveyed the geographical location and climatic condition of the area of study. The study has as well been able to examine the ethnic composition of the Emirate among others include; Gizim, Kare-Kare, Hausa – Fulani and Bolawa speaking peoples to state but a few.

Thirdly, the study has historically explored and assessed how Islamic System of Education evolved, grown and developed in Potiskum Emirate: 1989 – 1999 A.D. The study has as well examined how Islamic System of Education evolved and operated in the Emirate under the orthodox '*Tsangayya* and '*Qadriyya*' Islamic sects and system of imparting knowledge. However, the study has similarly discovered the major impediments associated with this brand of education such as inadequate reading materials, absence of moral, financial supports, lack of parental support, as well as the students, teaching staff, failure of the governmental and non-governmental sectors to rise to the task ahead of them. Furthermore, some profiles of the first generation of schools established pioneer students and staff as well as the fundamental motives associated with this brand of education were also highlighted. Fourthly, challenges confronting this brand of

education i.e. "Islamic Educational Development Crises and Impact on Potiskum Emirate's Society; 1999 – 2015 A.D." were thoroughly investigated, discovered and highlighted with sole aim of proffering solution for the progress and betterment of the system and the Emirate at large. In a nutshell, it is purely and basically a call made by the research results to develop way forward for the satisfaction of the long-term intellectual commitments of the learners, teachers and the concerned Emirate as a whole. Another related development, the study has further explored and documented some profiles of the first generations of schools established in the area, early enrolled students and the famous teachers recruited to teach in the Emirate, with a special reference drawn from *Izala* and *Shiate* Islamic sects respectively.

The last but the least, the study has in recapitulation, whole heartedly and unreservedly came up with some major findings of the study conducted for the well-being of the studied subject matter, students, teachers and the Emirate's society as a whole and this study successfully conducted will yield a golden opportunity for relevant and subsequent researches to be carried-out for the satisfaction of long-term intellectual commitments of students and scholars concerned.

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Oral Sources/Interviews Conducted

S/N	Informants	Date of Birth	Place of Interview	Profession	Date of Interview
1.	Alhaji Aminu Danladi Sadiq	12 th February, 1970	Potiskum	Civil Servant	20 th December, 2022
2.	Hajiya Amina AmadunGombi	30 th March, 1962	Potiskum	Business	2 th December, 2021
3.	Mallam Aminu Danladi Sadiq	20 th March, 1983	Potiskum	Islamic School Teacher	5 th February, 2023
4.	Mallam Kabiru Muhammad	12 th April, 1976	Potiskum	Teacher	13 th February, 2023
5.	Brother Ibrahim Sabo	10 th April, 1980	Potiskum	Shi’ate Journalist	14 th February, 2023
✓	Malama Amina Umar Duddaye	1 st August, 1983	Potiskum	Teacher	21 st February, 2023